

12 (1) Smith (Humphrey) of the Society
To the meek and open hearted Lambes,
and Flock of Heaven, in meekness of
Love, with Greetings of Peace from
the Seat of Infinite Mercy; tendered
unto, and sent to be read among them
all, who live in the humble State.

THere was a time of blackness and darkness, which covered all flesh, and the
guilt of sin was upon all consciences; and hardness of heart possessed every ves-
sel, and the minds of all was a stray from God, and their souls in the bonds of ini-
quity, in the day when none was able to deliver his brother, O who can utter the
distress and the languishing state, which the sheep then scattered were in, O the se-
cret groanes of the outcasts of Israel which God hath now gathered, why should it be
forgotten, who could pluck their feet then out of the snare, or deliver their soul from
death; had not the Lord in mercy looked down from Heaven, surely many had sunk
in the pit of misery, and never come to see the light of the morning, for the which
the bowels of the humble yearned in secret, and the sighs were deep in the solli-
tary place.

And then did the Lord in the bowels of his mercy let open his eare, and for his
own names sake had regard unto the complaint of the poor and needy, and he caused
light to break out of darkness, and truth to spring from its secret hidden place, and
life to grow up in the midst of death, and to break through the powers of darkness,
and the Lord in his power gave utterance to his servants and messengers, and then
were the words of his truth as food to the hungry, and with much gladness of heart
was the sound of the way of life by many received; then did love begin to arise in the
heart, and a tenderness in the bowels, and a willingness in the mind, and then was a
joy like the joy of harvest among the people, and many began to invite one another,
saying come and we will return to the Lord, and we will resolve to walk in his paths
for ever, then was the voice of thanksgiving among the People, and the wayes of the
Lord became more delightfull than Gold, and the footsteps of righteousness more
pleasant than all the Treasure in the world. O it even melts the heart to remember
the dayes that are past, and to consider the infinite goodness of him that is the God of
the poor and needy, then were many made willing to run and to leave their filthy gar-

ments behind them, even before they well knew how to do it, O how loathsome was sin in that day, and how wearisome was the land of darkness, and how desirable even beyond expression, was the unsatisfied thirsting soul after the presence of God: could the treasure of the earth then have given peace? or could Silver have satisfied the hungry heart? or could the choicest love of the most nearest relations have quenched the thirst of the perched ground? Surely none but the Lord was then desired, yea other lovers became as loathsome, and other delights became burthensome to the weary Travellers and all vanities began to vanish as a vapour of smoke, and the wind of Heaven was daily scattering the chafe, and the barren Womb mourned for the quickning life of God, who had put it into the hearts of his long afflicted scattered ones, to follow him in the wayes of truth and equity, and then did the Lord visit such again and again in his loving kindness, by his servants, whose living words of truth through them, did yet more open the understandings, and hearts, and satisfy the judgements of the humble people, in the knowledge of the way to rest and peace. in leaving the evil and chusing the good, and to walk and come to live therein for ever.

And then came the time of tryal and exercise, when the cross must be taken up to the worlds wayes, and also foolish vanities left behind, and the needless words no longer used, nor that religion continued any longer, in which made nothing perfect: then did the people gaze and wonder, and the relations and the acquaintance stood like as from David afar off, and then was every ones greatest enemy with the light found in his own house, then did the Tribes of the earth mourn, then did the Dragon stretch forth his power, then did the doubtings, and fears, and thoughts, and unbelief come roleing in like floods, O the straights that many then were in, even seeming greater than any before, and none but the Lord could deliver, so that then the cries were doubled, and the secret groanes came on a fresh again, and the greater the cries of such were, the more they prevailed with him that was to help, but with his rod he forced them to submit unto his will, by departing out of that which had caused him to frown upon them, and by leaving that which had polluted their dwelling, and as they began to obey him therein, so he began to let forth the smiles of his favour towards them, and when they offended again he chastized them sore, and scourged them for their negligence, and corrected them because they forgot their obedience to his will, and as thereby they drew neer unto him, he eased the stroke of his Justice, & let them taste of his mercy, & sometimes invited them with love as a father draweth the child: and thus he left not working with them, and in them by his own secret wisdom and power, until he had brought them to be after the desire of his heart, that he might delight in them for ever, and that they might never more be scattered upon the barren hills, nor yet the dark mountains.

And as obedience in truth and Innocency was willingly yielded to the Lord; peace began to take hold; and satisfaction got some entrance, and a little secret

hope there was which became as an Anker to the soul, against the stormy time, and also in the midst thereof; and as Iniquity was departed from so there came into the humble heart some satisfaction from God; and some stability in his way of righteousness, and then refreshings of life attended the heart in the morning, and the water which reviveth the Thirsty began to open itself in the midst of a barren Land; and then nothing was more desired then the living upon that food with which the God of heaven doth nourish only his Children; which he freely gave and brought down even neer to the Tents of Israel, and he caused them to know his statutes, and his judgments, and he put his perfect Law in the midst of them, and his mercy Seat within the Vaile, that they might aske Counsel at the living Oracle, and he gave them his spirit, which all the circumcised of heart do rightly know to be the cheifest good, and to this end did he bestow that most pretious gift upon them, and gave that spirit of life into them, even to guide, counsel, and direct, informe, instruct, reprove, defend, and succour them, and nourish their souls for evermore, and so he set before them the way in which they should walk with him; wherein he would be their father and the Rock of their strength, and made known unto them the secret misteries of his heavenly bested will, which had been long concealed; and doth yet so remaine from the disobedient, and covered from the Children of men.

And when even the God of Abraham Isaac and Jacob had done all this, and much more for you. O ye now well beloved freinds: then did he begin to try your patience, and to exercise you yet further to prove you, and to make known unto you even more that which had long been in the heart, and then he suffered a calme to come over you & much quietness there was with many. & then did the enemy begin to assay again to bring into carelesness, and present a spirit of slumber, with dulness, and negligence attending, and then the seed was again burthened therewith, and the upright hearted durst not give way thereunto, before whose eyes the pure heavenly fear still remaineth, surely it were almost endless to relate the sundry tryals and states which hath been known among the flock of Jacob. Who could have believed that the strong should have been so tempted as they were, and the mighty so assaulted divers ways as they have been, and yet that the weakest who continued in the grace, which teacheth to deny ungodliness should stand and remaine, and now wonderfully hath the Lord preserved his whole flock unto this day, even so that with true gladness of heart in living praises it might truly be said, that no weapon formed against Gods Israel hath to this day yet ever prospered, though no man hath appeared either in field or Court on their behalfe, nor visable hand appeared for the defence of the flock of Heaven, O where is that Lamb of the fould who now stands in the Covenant of redemption that cannot breath forth the praises of God, in the heart breaking power of his Love and the sensible feeling of his tender unspeakable mercies: Behold O freinds the goodness of God is unutterable, ye I have not words to express it, and such that feel it may tast of it, and drinke of the fulness thereof,

thereof, beyond the narrowness of my broken speech, and let such draw neere unto me, and let those that which bendeth and closeth up in the bowels, that we may meet at the entrance of Wisdome's gate, and live one with another and one in another, so as the world did never know; neither in their nature shall ever understand for my heart is fill'd with love, and my dwelling is enlarged with the boundles borders of peace and my life streames forth in meekness; Behold there is none can stop it, where the seed springs up as a Lilly, and where the dawning of the day is witnessed, where undefiled love which cannot think evil hath its resting place, and where the true simplicity of meekness remains.

Even these my lines are read. my words are heard my mind is known my language understood my love received, and even my life takes entrance; What shall I say I am with, neere or in the midst of all the Innocent Lambs by the vertue of that power and invisible spirit which filleth all in all? and in silence with you could I long rest, where the world should neither know nor yet perceive me, and the same bread which I receive in the invisible power, and break unto, or disperse among the Lambs of God; who can feed upon no other, Even so the same is it by which my soul at present doth live. Yea behold I live who once was dead: And my life is hid among the rest with Christ in him, from whence the Heavenly food, and the souls saving, and hearts satisfying power doth come.

And this is to stir up your minds, & to put you in remembrance of the Lords dealing with you, and his large Loving kindness towards you and his effectual work of love in you, that you may never forget him, nor be unmindful of his fatherly pity towards us all, when we were all in our low estate, and that you may feel the revivings of his vertue and the Inlivnings of his power, and the quicknings of his Spirit. That you may grow therein and wax fruitfull to God: and come to be seated, and established in the land of life, Blessed from Heaven, with much more fruitfull increase then the Land of Goshan; That the fruit of Lebannon may be known and the Rose of Sharon, and your selves as the Cedars that are full of Seap and your life as the Vine that never wanteth nourishment, whose fruit aboundeth to the glading of the Vine Dressor, That the Lord my rejoyce over his heritage, and delight himself in the midst of Zion, and be glorified in his people, and admired of all them that beleive.

THe Lord God of Heaven preserve all every where, in the Love long suffering, forbearance meekness; gentleness; out of the strife, or self seeking: For surely mee will come upon that Spirit wherever the Lord finds it, and even the Lord knoweth the desires of my heart in true simplicity hath been, That his right

tooms Judgments might pass betimes upon every appearance thereof in my self, Neither do I believe that God will ever prosper it in any; nor any wish it; Therefore my Exhortation in the Everlasting Love of the God of Heaven is. That you all every where live in true brotherly love, and remember Iosephs advise to his brethren, that they fall not out by the way: The Heavenly God of power, and life and vertue keep you out of all this, in the life of Wisdome and meekness; where Strife shall never inhabit, nor death enter within the walls of Zion, in which their dwelling is, who keep themselves undefil'd, and remaines in the fear of God, to whom I commit you all, and to the power of the word of his saving grace, praying to the Lord for you, That ever more you may continue in the Love of Christ. From the scalling and refreshings whereof in the heart, this is written unto you by him that in the truth can serve the least of you,

Being your Freind Humphery Smith.

ANd Friends this is a time of quietness & stillness, or a time for you so to be, and there hath been a large time of gathering; & for convincing, & now the Lord is proving and trying them that are gathered. And after this time blessed and thrice happy shall they be that are found faithful in it, and worthy to be Crowned with Heavenly honour, and to be further employed in Gods service, and to remaine as Pillers among the flock of Heaven, and as Lighis to invite others home to the dwelling of God. And now should all friends be kept in wisdome; and take heed what words they use among men, or concerning any men; though they do contrive against us; had the Lord left us where they are, and set them where he hath placed us: then might we have been this day as ignorant of the way of peace towards Enemies. And of the path of Innocency and Righteousness as they now are, but the Lord hath shewed us mercy; And I say the God of heaven forgive them and defend us; And all that dwells in this way come at last to see a time of greater gathering then ever yet was; Oh my Pen cannot write it. And if all were quiet in their own measures, and little at all were moved in that measure, either to write, Print or speak at this time, waiting singly upon God; Oh he would plead for us, and he alone would help us, and keep us as in his Armes, until the indignation were over past, And this I write that you might know of my continual confidence in the Lord, if he had, or did not at this time raise up, or make use of any of us to help him, or to be workers together with him. But a remnant he hath whose hearts he enlargeth with prayer, and some of them with strong inward desires and groans & some with nityance to declare the good will of God unto others in your assembly, and some steadfastly to believe in God that he will never leave us, and all this ascends up before the Lord even as one sacrifice, and he that hath heard and had mercy on us when we were not his people, and turned not back our complaints in that day; O how shall he now forget us, now we are his people, and are purchased unto

him with a Ransome more pretious then all the Gold in the World; who is it among all the flock of God; but have already had much experience of his Love, good will and mercy; and wherefore then should any of the sons or daughters of Zion, suppose that God will ever forsake or leave them in distress; I even say doubtless and certainly it will not be so, but the Lord will stand by us; and the God of the whole earth will go before us, and the wonderful, dreadful, powerful presence of the most high will be with us, over us, amongst us, and in us, for ever more, and we shall certainly be preserved by his power.

And by this my tenders of love in those Lines, all the dear and humble hearted freinds of Christ may hear from me, and understand that something of the virtue of the Vine, is, and remaineth in me, and if the will of God should be so, that my body suffer in this close unsavory Prison many months or several years longer, yet shall the Lord be my God for ever and my rest unto the end of troubles, and in silence and secret shall, and doth, my heart and soul, pour forth intercession to the Throne of power, in the behalfe of his own truth and people, and for every feeble plant which God hath planted.

And when I have put you in mind that you ought not to forsake the assembling of your selves together, I leave you to God at present. H. S.

Winchester Prison the 30th of
the first Month 1662.

ANd you should all take heed of that which would lead you up an easier way then by the light that condemns sin, and verities and troubles you; for by it doth God speak, and in it calls for repentance; and in it strive with you, and many more so strongly, that they cannot rest night nor day, being not yet reconcile to it, but this consider that this will not always strive with you, therefore while the light is, and is not put out, if you will hear his voice, by whom God speaks peace, that peace you might enjoy for ever, then take heed of that by which a hardness comes upon the heart, and a Vaile so thick with unbeliefs that the true mourning is done away there cannot be then a secret crying unto the Lord; for helpe and deliverance in the true brokenness of heart, which openeth it to God; with bowels of Love and teares, whereby Gods mercy is felt, but a hardness upon the heart, and a wrong thing aske for peace in the unbeliefs, from that, which darkneth, take heed of this thing, and this know assuredly that when trouble comes in the inward parts, and the rumour of War is hard between the two Nations, Jacob and Esau both in the Womb, and the light condemning in the heart, which hath been Fleishly, and the Witness of God awaking the Conscience that then if there be not a brokenness thereby, and a mollifying of the heart and a humbling of the lofty part, then will hardness take place, and Rebellion prevail with thee against the light. Therefore in its season let these things have entrance in you, and come to that which can receive it in love faithfulness, and plainness as it is written.

H. S.

Deare

D Eare Lambs of my Fathers fould, keep close together in the unity of the holy Spirit, in this day which is coming upon you, for you will be driven as sheep to the slaughter, but I say, in that which was, before the wrath of the enemy was, fear not, for the horse and the rider shall be overthrowen, by which the rider shall be disabled to go on in his purpose: for I looked and beheld, that the fore feet of his horse was chained, and a fence was in his way, and by reason of the eagerness of his horse, he was overthrowen, by which means he was maimed of his arme; and you were left upon your green Pastures, though some of your wooll was scattered and wasted, which is the worst thing that shall befall you: if you keep close to God, he will certainly keep you in this day and houre which is coming, yea and is even at hand, watch and pray, that ye enter not into temptation, yea, what I say unto one, I say unto all, watch, and fear not man, but God, so will you be kept clean over all to his everlasting praise for ever and ever so saith my soul Amen.

*Who am your suffering Brother, known by
the name of Charles Baley.*

Seen and given forth in *Dover*
prison the 15th. day of
the 1 month, 1661.

Jeremiah Elizabeth Jesse

The End.